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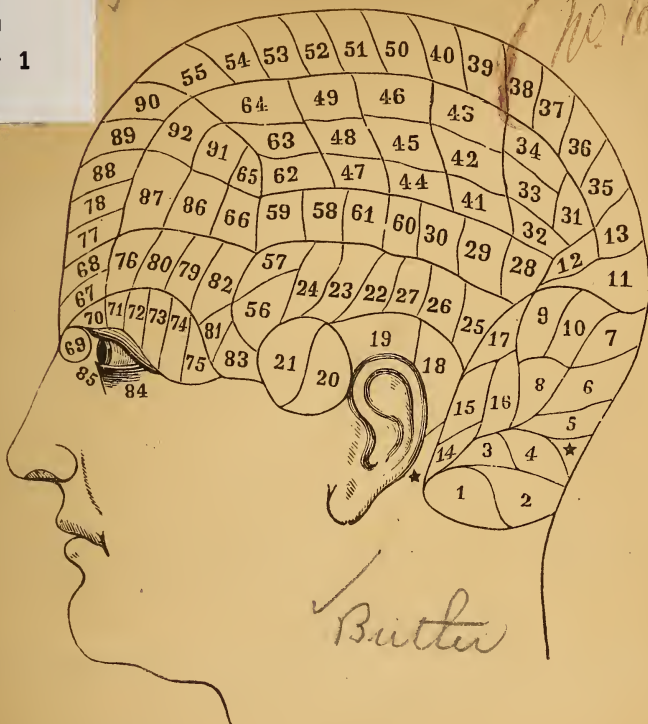
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**NUMBERING OF THE ORGANS,  
 IN ACCORDANCE WITH LATE DISCOVERIES.**

- |                           |                      |                    |                    |
|---------------------------|----------------------|--------------------|--------------------|
| 1. SEXUAL LOVE.           | 24. ACCUMULATION.    | 47. WONDER.        | 70. SIZE.          |
| 2. CONNUBIAL LOVE.        | 25. EVASION.         | 48. CREDULITY.     | 71. WEIGHT.        |
| 3. DUALITY.               | 26. RESERVE.         | 49. SPIRITUALITY.  | 72. COLOR.         |
| 4. UNION FOR LIFE.        | 27. POLICY.          | 50. ANTIQUITY.     | 73. PRECISION.     |
| 5. LOVE OF PETS.          | 28. TIMIDITY.        | 51. ADORATION.     | 74. SYSTEM.        |
| 6. LOVE OF CHILDREN.      | 29. RESTRAINT.       | 52. DEFERENCE.     | 75. NUMBER.        |
| 7. PARENTAL LOVE.         | 30. PRUDENCE.        | 53. SYMPATHY.      | 76. LOCALITY.      |
| 8. SOCIALITY.             | 31. EMULATION.       | 54. LIBERALITY.    | 77. EVENTUALITY.   |
| 9. FRIENDSHIP.            | 32. SOLICITUDE.      | 55. KINDNESS.      | 78. ASSOCIATION.   |
| 10. LOVE OF FAMILY.       | 33. DISPLAY.         | 56. CONSTRUCTION.  | 79. MEASURE.       |
| 11. INHABITIVENESS.       | 34. AMBITION.        | 57. INVENTION.     | 80. TIME.          |
| 12. CONNECTEDNESS.        | 35. INDEPENDENCE.    | 58. REFINEMENT.    | 81. MODULATION.    |
| 13. APPLICATION.          | 36. DIGNITY.         | 59. PERFECTION.    | 82. TUNE.          |
| 14. VITATIVENESS.         | 37. SELF-CONFIDENCE. | 60. ENTHUSIASM.    | 83. CHRONOLOGY.    |
| 15. DEFENCE.              | 38. WILL.            | 61. GRANDEUR.      | 84. LANGUAGE.      |
| 16. DEFIANCE.             | 39. PERSEVERANCE.    | 62. GESTURE.       | 85. VERBAL MEMORY. |
| 17. COURAGE.              | 40. DECISION.        | 63. MIMICRY.       | 86. CONTRIVANCE.   |
| 18. EXTERMINATION.        | 41. CIRCUMSPECTION.  | 64. IMITATION.     | 87. CAUSALITY.     |
| 19. EXECUTIVENESS.        | 42. FAITHFULNESS.    | 65. MIRTH.         | 88. COMPARISON.    |
| 20. APPETITE FOR SOLIDS.  | 43. JUSTICE.         | 66. WIT.           | 89. CRITICISM.     |
| 21. APPETITE FOR LIQUIDS. | 44. RETROSPECTION.   | 67. OBSERVATION.   | 90. INTUITION.     |
| 22. HOARDING.             | 45. HOPE PRESENT.    | 68. INDIVIDUALITY. | 91. BLANDNESS.     |
| 23. ECONOMY.              | 46. HOPE FUTURE.     | 69. FORM.          | 92. PERSUASION.    |



THE  
Phrenological Delineator.

A Compendium of Phrenology;

INCLUDING

RECENT DISCOVERIES IN RELATION TO THE BRAIN, TEM-  
PERAMENTS, AND OTHER CONDITIONS OF BODY  
WHICH AFFECT MENTALITY.

TOGETHER WITH

A CHART OF THE  
PHRENOLOGICAL DEVELOPMENTS

OF

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AS GIVEN BY



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BY *David* D. P. BUTLER,  
PRACTICAL PHRENOLOGIST.

FIFTH EDITION, REVISED.

“Nothing tends more to the corruption of science than to suffer it to stagnate.”

BOSTON:  
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STEREOTYPED AT THE  
BOSTON STEREOTYPE FOUNDRY.

## INTRODUCTION.

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THIS book does not claim originality, so far as the general principles of Phrenology, and the evidence upon which they are founded, are concerned; but does claim certain important discoveries in reference to the practical application of Phrenology in the delineation of character: it recognizes the fact that what has formerly been considered as *one temperament* is in reality *two or more*, resembling each other more than any other temperament, and yet possessing a distinctive, individual influence both upon the mind and body. For examples, see under the head of TEMPERAMENT. It also includes several "other conditions" not heretofore recognized, and which we consider essential to a proper appreciation of both the mental and physical condition. Many parts of the brain heretofore considered *individual* are now recognized as *several* organs, with more or less similarity of function, yet distinct and independent.

In their classification, nomenclature, and numerical relations, these discoveries and discriminations may be considered as divisions of the original temperaments and organs; but in a strictly scientific and philosophical sense they are independent conditions, which have been mistaken in this respect, in consequence of the similarity of the functions of the members of each group, but which has not led to serious errors, when considered in reference only to the general condition of the individual.

The nomenclature of this new system is not as satisfactory as the author could wish, yet it is such as seemed most appropriate at the time; but we hope, with more mature reflection, and the suggestions of phrenologists and friends generally, to be able to improve it in future editions. Our principal aim has been to give a correct analysis and descrip-

tion of the function of each condition, so that character may be appreciated correctly in making phrenological examinations.

In reference to the reliability of these discoveries, we have only to say that they are the honest convictions of twelve years' unremitting toil, observation, and experience as a practical phrenologist, during which time we have made more than one hundred thousand tests; and we have invariably been considered the most successful in our delineations of character when adhering most rigidly to these discriminations; indeed, for a critically reliable examination they are indispensable.

We will anticipate an objection to the practicability of this new system, viz. : that the distinctions are too minute. We answer, *first*, that this objection will be raised by those who are least prepared to judge of the fact; and, *secondly*, that it is inconsistent, as many of the original organs occupy even less surface; and to *all* we would say, the God of nature has thus ordained, and we are not to be censured for discovering it. For proof we refer to the general argument and facts in favor of Phrenology as a science, and especially to phrenological examinations by those who are admitted to be competent; and, finally, that whatever theory or speculation may teach, the facts are uncontrovertible; and, in the language of the immortal Spurzheim, "One fact is to me more positive than a thousand metaphysical opinions."

We wish to be just, and therefore would say that our attention was first called to this subject by suggestions in reference to several of the organs of the brain by O. S. and L. N. Fowler, and their sister, Mrs. Charlotte Wells; and if there is aught that is worthy in these pages, much of it is due to the teachings of these *real friends of humanity*.

P. S. — To prevent misunderstanding we will state that we do not propose any *essential* changes as to the *location* or *functions* of the organs established by Gall, Spurzheim, Combe, and the Fowlers. *Our claim consists in the discovery of additional organs and conditions, and the division of many of the original organs, and of the Temperaments.*



## EXPLANATION.

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THIS compendium is adapted as a record of the phrenological developments of an individual. All persons are supposed to possess, in a greater or less degree, every condition peculiar to humanity. To designate the relative degree of each condition, a scale from *one* to *seven* is used, the figures of which correspond with certain terms, as follows: 1. Indicating Very Small; 2. Small; 3. Moderate; 4. Average; 5. Full; 6. Large; 7. Very Large.

A curved dash [∩] over the number indicates that the condition opposite the figure needs cultivation; a curved dash [∪] under, that it needs restraint, regulation, or proper direction. The sign *plus* [+] indicates one third of a degree additional; the sign *minus* [-] one third less.

As it is impossible for other than an experienced phrenologist to describe the *minutiæ* of the character of an individual from a marked chart, we have adapted *this* as perfectly as possible to a general outline description; hence we have described the character as indicated by the various degrees of the *groups* of organs, instead of the individual organs; at the same time the phrenologist can appreciate the character as correctly by the numbers representing the degrees of the organs as though there was a description accompanying.



# PHRENOLOGY.

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PHRENOLOGY is the science which investigates and explains the reciprocal relations that exist between the mind and the physical organization in general, but especially between the brain and the mind, each considered in the aggregate and in all its parts.

The principles and theory of Phrenology, and the evidence and facts upon which they are founded, are as follows:—

I. *The brain is the organ of the mind, or the seat and centre of all mental sensation and action.*

*First.* Mental manifestation never occurs independent of a brain.

*Second.* Mental manifestation is in proportion to cerebral development

*Third.* Consciousness assures us that mental action occurs in the brain.

*Fourth.* Mental derangement is the uniform result of disease of the brain.

*Fifth.* Pressure on the brain suspends consciousness.

*Sixth.* Injuries of the brain always affect the mind.

*Seventh.* Cerebral agitation and mental excitement are simultaneous and equal.

*Eighth.* At all periods of life the mental phenomena correspond to the conditions of the brain.

*Ninth.* Imbecility invariably follows want of vigor in, or disorganization of, the brain.

II. The mind is *not* a unit, but consists of a plurality of powers or faculties, each of which performs a distinct class of functions.

*First.* A plurality of faculties allows the greatest variety and perfection of the mental operations.

*Second.* Consciousness assures us that many faculties may be in action at the same time.

*Third.* We can simultaneously do several things necessarily requiring different faculties.

*Fourth.* Circumstances being the same, mental manifestation is not equal and uniform, either in kind or degree, in the same individual.

*Fifth.* Partial insanity would be impossible if the mind were a unit, but, in fact, *is frequent.*

III. The brain is a congeries of as many parts or organs as the mind has faculties—each organ being adapted to the manifestation of a particular faculty, or distinct class of mental functions.

*First.* The mental manifestations are not uniform in degree of power, nor in kind, in the same or in different individuals, the size of the brain being the same, and circumstances equal.

*Second.* Other conditions being equal, mental manifestation *is* in harmony with the *form* of the brain and *size* of the organs.

*Third.* Particular forms of brain and size of organs, with corresponding *character*, are distinctly transmitted from parents to children.

*Fourth.* The differences of the size of the organs correspond with the known differences in the character of the opposite sexes in the different species.

*Fifth.* Injuries and disease of any given portion of the brain produce a corresponding mental condition.

*Sixth.* The positive rest and relief experienced by varying mental effort, thus calling into action other organs.

*Seventh.* The excessive exercise of a faculty causes local inflammation of its corresponding organ.

*Eighth.* Artificial pressure of any portion of the brain causes a decrease of the corresponding mental power.

*Ninth.* The power of manifestation of any faculty decreases, or ceases to exist, in proportion to the loss or removal of its corresponding organs.

*Tenth.* The various types of brain, both of the human species and the animal kingdom, as individuals and as distinct races, correspond with their natural characteristics.

*Eleventh.* The truthfulness of phrenological examinations: 1. The healthy subject. 2. The diseased living subject. 3. *Post mortem* examinations of the brain and skull. 4. Comparative anatomy. 5. Pathology throughout the animal kingdom.

IV. Other conditions being equal, the size of the brain and of each organ indicates the power of its function.

*First.* The law of size as determining power is universal, and shown by all precedent and analogy.

*Second.* It is in accordance with the universal experience and observations of phrenologists.

*Third.* Anti-phrenologists have never been able to bring any rebutting evidence.

V. The organs of the brain and the faculties of the mind vary in degree of development and power originally in different individuals, and also in the same individual.

*First.* Admitting the doctrine of hereditary descent, it follows as a necessity.

*Second.* The mutual change in form of brain and in disposition and degree of capacity, at different periods of life, is undeniable.

*Third.* The evidence to show the variety in disposition and talent, and corresponding forms of brain, is conclusive.

VI. The organs of the brain are double, one of each in either hemisphere, uniformly and correspondingly located.

*First.* It corresponds with the duality of the organs and functions of the body.

*Second.* This arrangement best protects against the loss of the use of the faculties.

*Third.* The hemispheres of the brain are uniform in development, and character may be *correctly described* from either.

*Fourth.* If both organs of a faculty are destroyed, the faculty ceases to manifest itself, but continues to act if one organ remains.

VII. The conditions of brain and mind are distinctly transmitted from parents to children.

*First.* The law that like begets like is universal.

*Second.* Children generally resemble their parents more than others.

*Third.* The facts of hereditary descent are notorious and innumerable.

VIII. The faculties of the mind and the organs of the brain reciprocally increase by exercise and decrease by inaction, so long as the vigor of the physical and mental constitution remains unimpaired.

*First.* This law is *general*, governing both brain and body, and consequently applicable to the individual organs.

*Second.* It is demonstrated by casts taken from the same brains at intervals of years.

*Third.* It accords with the universal observation and experience of all who are qualified to judge of the facts.

*Fourth.* It is demonstrated by phrenological examinations of the same person at different periods.

The NATURAL CONDITIONS upon which mental manifestation depends are the following :—

I. THE SIZE OF THE BRAIN, all other conditions being equal, determines the aggregate amount of mental power; and the size of each organ indicates the power of its corresponding faculty.

These *other conditions* are numerous, and exceedingly important. An average sized brain frequently manifests more power than a large one, *because* "all other conditions" are *not equal*. A very large brain, with the "other conditions" very unfavorable, indicates mental weakness, instead of power, and even idiocy is not unfrequently the result; but if the "other conditions" are, to the greatest extent, favorable, the result is, a degree of mental power that commands the attention not only of a nation, but of the world. These other conditions more generally accompany brains of full or average than those of the largest size. The adage that "valuable articles are done up in small bundles" is often applicable to the brain; but when the article is of the same quality, its worth is in proportion to its amount; so of the brain.

The principal conditions of organization which modify the power of the brain to manifest mentality are, —

1. Size of body; 2. Healthiness; 3. Texture; 4. Solidity and compactness; 5. Balance of bodily functional power; 6. Activity; 7. Excitability; 8. Balance between brain and body; 9. Balance of brain; 10. Temperament; 11. Natural strength, elasticity, and endurance of constitution.

It is understood that education, diet, habits, rest, fatigue, excitement, and all outward circumstances have great effect in determining the degree of mental power; but these being *the same*, mental power will be in proportion to the strength and perfection of the natural physical organization. No possible degree of *culture* can compensate for a want of natural functional power.

VERY LARGE. This size of brain, "other conditions" being equal, indicates the highest degree of mental power, giving its possessor a commanding personal influence; the ability to control circumstances, and to rise to preëminence in consequence of inherent independent mental power and natural superiority; the capacity to mould public opinion and action at will; does every thing upon the largest scale; is the individual for great occasions and emergencies; does with the *greatest ease* what others, for want of power, *utterly fail* to accomplish; is, in fact, mentally a giant; and if education and circumstances are favorable in proportion to the natural power, gains a world-wide notoriety; if the "other conditions" are but moderately favorable, may accomplish less

than many others who have much less brain, but in a more favorable condition ; the other conditions being *very unfavorable*, is weak minded, and perhaps idiotic.

**LARGE.** This size of head, other conditions being equal, is accompanied by a strong, comprehensive mind, with sufficient power to be a leader, and to rise to eminence ; with an education corresponding to the capacity of the mind, concentrated upon the accomplishment of a specific object, and so directed as to bring the strongest powers to act in harmony, will rise to preëminence, have a national reputation, and find but few equals ; with the other conditions only full or average, will occasionally manifest indications of greatness, but will fail to accomplish any thing *really* great, and will attract little, if any, public attention ; the other conditions being moderate, will best do things on a large scale, but will seldom act at all to any purpose ; will have very little personal influence, and be controlled by more limited but more efficient minds.

**FULL.** The "other conditions" are most frequently found favorable with this size of brain. If in the highest degree favorable, is capable of becoming distinguished, and is remarkably *smart* and successful in proportion to his power ; acting in combination with other and stronger minds, may direct them, and by their aid accomplish something truly great, yet is not capable of great achievements in the independent exercise of his own powers ; the other conditions being only *full* or *average*, will do well in ordinary affairs, but utterly fail in more comprehensive and important matters ; moderate or small, will neither do nor be much.

**AVERAGE.** One with this size of brain, and other conditions *very favorable*, may do well in *his sphere*, but will be inadequate to great undertakings ; may act under the direction of stronger minds, and so become distinguished in his particular and appropriate vocation, but out of his sphere will be very commonplace ; the other conditions being *moderate*, will not have common sense.

**MODERATE.** One with this size of brain must necessarily possess a contracted mind. If the other conditions are in the highest degree favorable, will be smart in little matters, but even there require the direction of a stronger mind ; the other conditions being *moderate*, will be an idiot.

**SMALL OR VERY SMALL.** No matter what are the other conditions, one with this size of head is absolutely a natural fool.

**II. SIZE OF BODY.** The larger the body, other conditions being equal, the greater is its functional power ; and as the brain depends upon the body for its nourishment and vigor, so the mind and its organ, the brain, must correspond in functional power with the body ; hence an

average or full-sized brain, with a large or very large body, manifests more power than an organization with these conditions reversed.

As a general rule, greatness is accompanied by *both* a large brain and a large body; or, if the body is not large, the "other conditions," such as Texture, Compactness, Healthiness, Balance of Functional Power, Temperament, Activity, &c., are in the highest degree favorable, thereby, to a great extent, compensating for the deficiency in size.

III. HEALTHINESS. All are familiar with the effect of debility and sickness in modifying the *power* of the individual, both mentally and physically. In proportion as a person is unhealthy and debilitated, he is in reality *sick*; and there is a corresponding deficiency in functional vigor and power, as well of the brain as of the body. A small, but vigorously healthy individual will both enjoy and accomplish much more than one who possesses great *natural power*, but is *sickly*. All other conditions being the same, the power will be exactly proportionate to the healthiness. A *perfectly* healthy man or woman is a rare curiosity; but, when found, accomplishes wonders in proportion to the size of brain and body.

With three fourths of any community, physiological discipline would do far more to develop strength and harmony of mind than all the study in the world. Were health the rule and sickness the exception, instead of *vice versa*, which is the present condition of society, it is entirely within bounds to say that the aggregate increase of mental power would be fifty per cent.

IV. TEXTURE. This is one of the most important conditions which modify the law of size, as applied to the brain and body. The amount being the same, the *finer* the organization the more favorable is it to health and endurance, and especially to mental development.

No one is ignorant of the importance of this condition as applied to the different kinds of wood, the various mineral substances, and the universal vegetable kingdom. Agriculturalists and horticulturalists know the superiority of *fine* over *coarse* grained vegetables and fruits too well to base their selection of either upon *size*, without reference to *quality*. Every mechanic knows the superior strength, beauty, and value of fine-grained material of all kinds. Phrenologists recognize the same principle in its application to the brain and body, and, through them, to the mind.

V. COMPACTNESS. This condition of organization indicates much power and weight in proportion to size. The power both of the brain and the body can be more correctly estimated by *weight* than by



mere outline or bulk. As is the condition of the body, so is that of the brain, in reference to both texture and solidity; so that the condition of either brain or body may be determined by an observation of the other.

It is a universal law of nature that the more of compactness and solidity any body possesses, the greater, in proportion to its size, is its power of efficient action and of passive resistance. The importance of this condition in the various kinds of wood, metal, &c., is manifest; nor is it less important or more difficult of observation in animate than inanimate nature.

VI. BALANCE OF PHYSICAL POWER, or, the symmetry and perfection of the bodily organization. The size of the brain and body being proportionately equal, this condition, more than any other, is essential to health and mental vigor; it is the real strength of the constitution. In proportion as there is a want of harmony in the strength of the various bodily functions, there is a deficiency of power, and a tendency to physical debility and an early death. The more perfect is the balance of bodily functions, the more vigorous are the brain and mind, and the greater the probabilities of long life.

VII. BALANCE OF MENTAL POWER. An harmonious development of the brain is as essential to the strength and perfection of the mind as a balance of the conditions of the body to its perfection and strength. If the brain is uneven, the largest organs have too little, and the smallest too much, restraint; and, whether acting singly or in combination with other organs, they do not sustain and balance each other; hence there can be neither the strength nor perfection which would result from an even and harmonious development. The motto that union gives strength is strictly applicable to the conditions of both the brain and the body, and to the organization as a whole.

VIII. BALANCE BETWEEN THE BRAIN AND BODY. The brain exhausts and the body manufactures vitality and the living principle generally. If the brain is disproportionately larger than the body, the supply of vital nourishment and vigor is not equal to the necessities and demands of the brain; hence its action must be correspondingly less vigorous and efficient; and when the body is thus robbed of its necessary support, general debility and inefficiency must consequently ensue, and disease soon follows.

If the brain and body are well balanced, the demand and supply are equal, and a vigorous condition, alike favorable to health and mental development, is secured both to the brain and the body. When the

body greatly predominates over the brain, the action of the latter is too violent, the character too impulsive; and as both are overcharged, the individual is liable to those diseases of brain and body which usually accompany an *excess* of vitality.

**IX. EXCITABILITY.** This condition renders one susceptible to surrounding influences; is easily called into action; gives the capability for greater effort, for the time being, than the other conditions can permanently sustain; produces the highest degree of intensity of thought and feeling, and adapts one to emergencies and off-hand, impromptu efforts.

If the mental temperament predominates, the excitability takes an intellectual direction; if the vital and motive are the leading temperaments, it displays itself in physical excitement; if the vital greatly predominates, the feelings are most conspicuous; if the motive controls, it is manifested in impulsive muscular action.

**X. ACTIVITY.** This is quite as essential as size, in relation to both brain and body. While size gives *momentum*, activity imparts *quickness, industry, and efficiency*. A large brain or body, deficient in activity, acts slowly and sluggishly, and fails to adapt itself to circumstances and render its power available.

The kind or direction of activity depends upon the temperaments; if the brain is large, and the nervous temperament predominates, the activity is intellectual; if the vital rules, activity is manifested in business pursuits; if the motive predominates, great muscular control and ease of action are indicated.

**XI. PROPELLING POWER.** The strength of this condition is indicated by the width of the head directly between and behind the ears, by the size of the cerebellum, and by the amount of brain in the crown of the head. The individual faculties are, Destructiveness, Combativeness, Vitativeness, Amativeness, Firmness, Self-Esteem, Approbativeness, and Hope. Those faculties located between and behind the ears are the most executive in their nature; while those in the crown act as prompters and directors. The cerebellum gives general animal force.

**XII. TEMPERAMENT.** This term is employed by phrenologists to designate the functional power of the various classes of corporeal organs, and the kind of influence which they exert upon both the mental and physical condition of an individual.

It is scarcely possible to overrate the importance of a favorable tem-

perament in determining either the power, tone, or direction of the mind. The temperaments are modified, and capable of being even radically changed, by the diet, exercise, and habits of the individual; there is also a gradual and inherent natural change of temperament all through life.

Mr. Fowler, in his "SYNOPSIS OF PHRENOLOGY," gives the following definitions and classification of the temperaments:—

"1. THE LYMPHATIC, or that in which the various secreting glands are the most active portion of the system, produces an ease-seeking disposition of mind and body, and aversion to effort. Hence it tends to lengthen out life, as is evident from its predominating more in young children and advanced age. Signs—soft and abundant flesh; slow but steady pulse; love of ease; light hair; and great size of the abdominal viscera. The author regards this temperament in a more favorable light than do most other phrenologists.

"2. THE SANGUINE, or that in which the *arterial* portion of the system, which gives circulation to the various *fluids*, particularly the blood, predominates in activity, is accompanied with strong feelings, warm passions, and a great amount of ardor, zeal, activity, and warmth of feeling, yet with less endurance and power. Its predominance indicates a strong constitution, love of physical pleasure, and a stirring business talent; combined with much of the lymphatic, it is less favorable to the *mental* manifestations, and requires much exercise in the open air. Signs—sandy or auburn hair; fair skin; a fresh, florid countenance; blue eyes; a strong, rapid pulse; warm passions; a deep and broad chest and shoulders; a stout, well-built frame, &c.

"3. THE BILIOUS, or that in which the *osseous* and *muscular* portions of the system predominate in activity, produces great physical strength, endurance and power both of body and mind, with great force and energy of mind and character. Signs—a bony, muscular, athletic frame; black hair; dark skin; dark eyes; a strong, steady pulse; hardness of flesh; bones projecting, &c.

"4. THE NERVOUS, or that in which the brain and the nerves predominate in activity, gives clearness of perception, quickness of mind and body, susceptibility to excitement, with less power and endurance. Signs—light, fine, and thin hair; a thin, clear, delicate skin; smaller frame; head relatively large; small chest; rapid, but not hard or strong pulse, &c.

"The nervous predominant, with a large share of the bilious and sanguine, combines a great amount of power and endurance of mind and body, with great activity and excitability, and is more favorable to intel-

lectual pursuits and vigor of thought and feeling than perhaps any other. When one of this temperament enjoys, he enjoys intensely, and when he suffers, his sufferings are extremely excruciating.

“The sanguine-bilious is not an unfavorable temperament, nor particularly favorable; but whilst it gives a great amount of mental *power*, it is frequently, though not always, coupled with some manifest deficiency.

“The nervo-bilious unites great power with great activity; and, although it seldom gives great brilliancy, it produces that *kind* of talent which will stand the test, and shine in proportion as it is brought into requisition. A good share of the sanguine added, is more favorable to the manifestations of mind, and also of physical power, than probably any other.

“The bilious, combined with the lymphatic, gives considerable power of mind and strength of body, accompanied with so much heaviness and indolence as to be less favorable; yet if one with this temperament acts under strong excitement, his efforts tell with power upon the object in view.

“The nervo-sanguineous, with but little bilious, gives extreme intensity of action, and perhaps brilliancy of talent, with vivid feelings and conceptions; yet, for want of the strength imparted by the bilious temperament, the mental operations will be flashy, vapid, and too intense to remain long enough to amount to much, the activity being too great for the strength.

“But the following classification and naming of the temperaments appears to the author more simple and comprehensive, and less liable to be misunderstood, than those now used. Man’s physical organization is composed of three instead of four classes of organs, namely:—

“I. THE VITAL TEMPERAMENT, or the nourishing apparatus, embracing those internal organs contained within the trunk, which manufacture vitality, create and sustain animal life, and resupply those energies expended by every action of the brain, nerves, or muscles. This temperament is analogous to the sanguine and lymphatic temperaments.

“II. THE MOTIVE APPARATUS, or the bones, muscles, tendons, &c., which gives physical strength and bodily motion, and constitutes the framework of the body. This is analogous to the bilious temperament.

“III. THE MENTAL APPARATUS, or nervous temperament, embracing the brain and nervous system, the exercise of which produces mind, thought, feeling, sensation, &c. (For a full description of these temperaments, and their effects on mind and character, see ‘Fowler’s Practical Phrenology,’ pp. 10 to 23.)”

We think the above arrangement and explanation of the temperaments to be excellent; but for practical purposes we consider a division

or more minute classification of them necessary. The following appears to us to be preferable, because it is not less truthful and comprehensive, and yet is much more practical and discriminating.

## I. VITAL APPARATUS.

*First.* DIGESTIVE TEMPERAMENT. This part of the vital temperament includes all the organs of excretion, secretion, and digestion, of which the most prominent signs are, a large abdomen and abundant and soft flesh.

The diseases to which this temperament is most liable are, dropsy, humors, gout, swellings, &c.; pulmonary complaints, dyspepsia, and nervous affections are seldom found to accompany it.

One with this temperament predominant takes life easily; dislikes hard labor, either physical or mental; thinks much of good living, and of enjoying life; succeeds by tact, judgment, social influence, position, and long life, rather than by work, either as a student or a business man.

*Second.* THORACIC TEMPERAMENT. This division of the vital temperament includes the heart and lungs, and is the centre of vital power and action; it is the most important condition of the vital temperament, for upon it depend the two principal forces of the organism—animal heat and motion. The principal signs are, a deep and broad chest; abundant and hard flesh; and a ruddy complexion.

This temperament is liable to inflammatory diseases and sudden attacks; fevers of the most violent type; diseases of the heart; apoplexy, &c.

Persons in whom it predominates are inclined to out-door exercise and employment; dislike confinement and sedentary pursuits; have vigorous health, and can endure much fatigue and exposure, but like active business pursuits better than constant bone and muscle labor; have strong feelings and almost uncontrollable impulsiveness when excited; and are seldom quiet or patient.

*Third.* ARTERIAL TEMPERAMENT. This includes the arteries, veins, &c., and is the medium for the distribution of vitality and the living principle generally from the vital centres to the extremities, surface, and all parts of the brain and body. The leading signs are, large veins and arteries; rapid and uniform pulse; red or sandy hair, and florid complexion.

This temperament is favorable to the highest degree of physical sen-

sitiveness, clearness of mind, and intensity of thought and feeling; it is alike favorable to business, literary or professional pursuits.

## II. MOTIVE APPARATUS.

*First.* MUSCULAR TEMPERAMENT. This includes the muscles, sinews, tendons, &c. — all those portions of the muscular system which are called into action in the performance of general physical labor. Its most prominent signs are, strongly-marked features; distinctly-marked muscles; hard but spare flesh; dark complexion, eyes, and hair, the latter generally abundant and coarse.

One with this temperament predominant is most liable to indigestion, poor circulation of the blood, liver complaints, gravel, piles, and bilious tendencies; is more inclined to the chronic and lingering than to the acute and inflammatory forms of disease.

This temperament is favorable to great endurance of both mental and physical exertion, and to a desire for constant muscular action; loves hard work; has great industry, and strong and positive character, but less brilliancy; if the texture is *fine*, is inclined to mental exertion; if *coarse*, to physical labor.

*Second.* BONY TEMPERAMENT. This includes all the bones, or the entire osseous system. It gives form and strength, but not the toughness peculiar to the muscular temperament. Its indications are, prominent cheek bones; large joints, and large outlines of body generally.

## III. MENTAL APPARATUS.

*First.* CEPHALIC TEMPERAMENT. This comprehends the brain, and that condition only. The degree of development is indicated by the amount of brain; when predominant it is indicated by the following signs: head large in proportion to the body; organization generally delicate, slender, and tall, instead of stocky or corpulent; flesh limited; bones and muscles comparatively small.

The liabilities to disease are, brain fever, dyspepsia, consumption, and insanity.

This temperament develops *mentality*, instead of physical force and strength; it inclines to thought and the acquisition of knowledge; gives an intellectual direction to the mind, and qualifies for professional and literary pursuits rather than active business or bone and muscle labor.

*Second.* NERVOUS TEMPERAMENT. This includes the spinal column and the nerves which extend from it to all parts of the body, and is the

medium of nervous communication between the brain and body. The more largely developed and perfect its condition, the more promptly and correctly can the individual manifest the state of the mind in physical action. The principal signs are, fine, clear, delicate skin; small and sharp features; thin lips; pointed nose; teeth pointed, small, and liable to early decay; bones generally small and pointed; hair fine, light, and thin; keen, bright, intelligent eyes; expressive countenance; small and narrow chest and abdomen; and extreme sensitiveness to physical suffering.

The liabilities are to nervous diseases, spinal complaints, &c.

Its effect upon the mind is to give clearness of intellect, intensity of feeling, and desire to be constantly employed with both mind and hands; it craves excitement; is impatient, the thoughts and feelings demanding immediate gratification; has the ability to work out at the fingers' ends whatever the mind demands, and is preëminently smart and active, but not powerful.

## CLASSIFICATION OF THE FACULTIES.

### ORDER I.

#### AFFECTIVE FACULTIES OR FEELINGS.

#### GENUS I.

##### PROPENSITIES.

#### SPECIES I.

##### SOCIAL AND DOMESTIC PROPENSITIES.

These faculties include Amativeness, Philoprogenitiveness, Adhesiveness, and Inhabitiveness.

**VERY LARGE OR LARGE**, makes any sacrifices necessary for the family; is exceedingly affectionate, and either very happy or very miserable in the marriage and parental relations; and attracts many friends, and is very fond of their society.

**FULL OR AVERAGE**, makes reasonable sacrifices for the family; circum-

stances being favorable, is affectionate and happy, but not predominantly and passionately so.

MODERATE OR SMALL, is not well adapted to the marriage and domestic relations; not capable of being an affectionate companion, parent, or friend.

## SPECIES II.

### SELFISH PROPENSITIES.

These include Vitativeness, Combativeness, Destructiveness, Alimenteriveness, Acquisitiveness, and Secretiveness. They provide for the purely selfish and animal wants; are adapted to the necessities, desires, and gratifications of their possessor, and terminate upon his sensual interests and wants.

VERY LARGE OR LARGE, has strong and almost ungovernable animal passions and selfish impulses; unless the moral sentiments are still stronger, is selfish and grovelling; has great temptations; provides for self first, under all circumstances.

FULL OR AVERAGE, has sufficient selfishness for self-protection, and to provide for the necessities of life, but is willing to share with others, and generally avoids excesses.

MODERATE OR SMALL, does not provide properly for number one; is easily wronged and imposed upon; is dependent, and needs protection.

## GENUS II.

### SENTIMENTS.

#### SPECIES I.

##### SELFISH SENTIMENTS.

These include Cautiousness, Circumspection, Approbativeness, Self-Esteem, and Firmness. They belong in common to man and animal, but are more peculiar to the human and less to the animal species than the selfish propensities, and exert an important influence upon the moral character; they also act as prompters and directors to the propensities, adding greatly to the energy, efficiency, and weight of character.

VERY LARGE OR LARGE, thinks much of and about the character; never does little or mean things; has lofty aspirations; is satisfied only



with the highest degree of success, and pursues its object until it is attained; has a great amount of character of some kind.

FULL OR AVERAGE, desires reputation and influence, but not *greatly*; desires to do something worthy, but attempts within his strength; does not make great sacrifices for position, power, reputation, and success.

MODERATE OR SMALL, is deficient in manliness, efficiency, and weight of character; depends upon others for direction; is nearly destitute of personal influence.

## SPECIES II.

### MORAL AND RELIGIOUS SENTIMENTS.

These include Conscientiousness, Hope, Marvellousness, Veneration, and Benevolence. They elevate man above the animal, and form the dividing line between humanity and the brute creation; originate the highest and noblest sentiments of our nature; render man a moral, accountable, religious, and spiritual being; connect him with, and cause him to feel his responsibility to, moral and spiritual laws and his God.

VERY LARGE OR LARGE, recognizes moral, religious, and spiritual claims as paramount; believes in a "higher law;" sacrifices selfish interests and animal pleasures; has great moral influence; thinks much and feels deeply upon moral, religious, and spiritual subjects.

FULL OR AVERAGE, has considerable moral and religious feeling, good motives, but does not make moral and spiritual advancement the principal object of life; with very large or large propensities, frequently yields to temptation; is not morally reliable under all circumstances.

MODERATE OR SMALL, has but little moral and spiritual feeling; is controlled by the selfish and animal feelings; needs restraint and moral protection.

## SPECIES III.

### SEMI-INTELLECTUAL SENTIMENTS.

These include Constructiveness, Ideality, Sublimity, Imitation, and Mirthfulness. They create an appreciation of the arts, improvements, polite literature, the refinements and elegances of life, &c., and exert a perfecting and elevating influence upon the whole character; give imagination, taste, fancy, enthusiasm, and breadth, scope, and loftiness of mind, and are essential qualities to the poet, orator, and artist.

## ORDER II.

## INTELLECTUAL FACULTIES.

These have to do with the physical and mental world; with things in general, and their qualities, relations, conditions, &c.; with the world and its contents; and make man an *intelligent* animal.

VERY LARGE, is by nature a truly *great* man; possesses the highest order of natural talents; is capable of rising to *preëminence*.

LARGE, is possessed of sufficient *natural* talent and power of intellect to enable him to take a high intellectual stand among men; yet their direction depends upon other causes.

FULL OR AVERAGE, has sufficient intellect to get along in the world, yet not enough to render him eminent for talents.

MODERATE OR SMALL, shows little talent; lacks sense.

## GENUS I.

## PERCEPTIVE FACULTIES.

## SPECIES I.

## FACULTIES OF THE EXTERNAL SENSES.

Sensation, Sight, Hearing, Taste, Smell, Motion.

## SPECIES II.

## OBSERVING AND KNOWING FACULTIES.

These include Individuality, Form, Size, Weight, Color, Order, Number, and Locality. They bring man into direct intercourse with the physical world; observe facts of all kinds—that is, the conditions, qualities, phenomena, and physical relations of material things; collect and treasure up information; create the desire to see and know things, &c.

VERY LARGE, is preëminent for the qualities above described; seizes, as if by intuition, upon the properties, conditions, fitness or unfitness, and value, &c., of things; has wonderful powers of observation and ability to acquire knowledge; has a natural taste and talent for examining and collecting facts and statistics, studying natural science, &c.

LARGE, with advantages knows a great deal about matters and things in general; is very quick of observation and perception; has a practical, matter-of-fact, common-sense tact and talent; can show off to

excellent advantage; appears to know all, and more than he really does know; is capable of being an excellent scholar, or of acquiring and retaining knowledge with great facility; of attending to the *details* of business; and has decidedly a *practical* intellect.

FULL OR AVERAGE, possesses fair capacities of the kind above described.

MODERATE OR SMALL, is rather slow of observation and perception; cannot show to be what he really is; acquires knowledge with difficulty; is slow in learning and doing things off-hand, &c.

### SPECIES III.

#### SEMI-PERCEPTIVE AND REMEMBERING FACULTIES.

These include Eventuality, Time, Tune, Chronology, and Language. They have to do with action or phenomena, and their conditions, and deal them out to the reasoning faculties; enable man to know the past; constitute the chief means of communication between man and man; and are essential to scholarship and practical business capacity.

### GENUS II.

#### REFLECTIVE AND REASONING FACULTIES.

This includes the faculties of Causality, Comparison, Intuition, and Suavitiyeness; looks beyond mere physical facts and natural phenomena, and investigates their causes, abstract and inherent relations, analogies, principles, laws, &c.; originates ideas; ascertains and applies natural laws; contrives, invents, &c.; makes man a *thinking* being; looks through the outward actions and conduct into the inner and mental causes which originate them; constructs theories; reasons, &c.

VERY LARGE OR LARGE, possesses very great reasoning and philosophizing ability; with perceptive intellect less, has great depth, without brilliancy of talent; shows to be less than he is; holds out well; is a profound thinker, and an excellent counsellor, when the facts are fully presented to his mind.

FULL OR AVERAGE, with large *perceptive* organs, is very successful in seizing upon and using the plans and ideas originated by others, and in this way frequently gets a *reputation* for originality, but has not an original, cause-discovering mind, and if left to his own resources in this respect *fails*; cannot become a real philosopher, or a bold, original rea-

soner or projector; frequently improves and renders available, but never starts the original idea or invention.

MODERATE OR SMALL, is incapable of planning or reasoning correctly, even in ordinary matters; with strong perceptive organs, may execute common work, under the direction of others; but with the perceptive only *equal*, is an *idiot*.

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## ANALYSIS OF THE FACULTIES.

AMATIVENESS. Reciprocal love of the sexes. Sexual and conjugal love.

1. SEXUAL LOVE. Promiscuous love of the opposite sex.
2. CONNUBIAL LOVE. Love of the sexes in marriage.

MARRIAGE. Inclination to marry; desire to caress, fondle, and pet the opposite sex.

3. DUALITY. Desire to marry; to caress and fondle; advocates second marriages.
4. UNION FOR LIFE. Loves and marries one only; opposes second marriages.

PHILOPROGENITIVENESS. Parental attachment; love of children, pets, and animals.

5. LOVE OF PETS in general, but particularly the young and tender.
6. LOVE OF CHILDREN. Fondness for children in general.
7. PARENTAL LOVE. Love of one's own offspring; desire to become a parent.

ADHESIVENESS. Friendship; love of society and family; social feeling.

8. SOCIALITY. Desire to exchange thought and feeling in a social manner.

9. FRIENDSHIP. Desire and ability to make friends, and tendency and inclination to form hasty attachments.

10. LOVE OF FAMILY. Family friendship; desire for a few, but intimate, friends.

11. INHABITIVENESS. Desire for and love of home, as such; patriotism.

CONCENTRATIVENESS. Application, concentration, and connectedness of thought and feeling; patience. This faculty is *sui generis*, and affects both feeling and intellect.

12. CONNECTEDNESS. Ability to hold many things in the mind at once, distinct and connected.

13. APPLICATION. Power of prompt and concentrated application to one thing.

14. VITATIVENESS. Love of existence, *as such*; dread of annihilation; also tends to repel disease.

COMBATIVENESS. Defence; defiance; courage; boldness; resentment.

15. DEFENCE. Feeling of defence; inclination to resist encroachments and physical danger.

16. DEFIANCE. Daring; disposition to attack, threaten, &c.; exults in victory.

17. COURAGE. True courage; coolness in times of danger; moral courage.

DESTRUCTIVENESS. Executiveness; indignation; severity; extermination; revenge, when very large, and not properly balanced.

18. EXTERMINATION. Severity; the pain causing and enduring quality; utter extermination.

19. EXECUTIVENESS. Uniform energy; thoroughness; lasting courage.

ALIMENTIVENESS. Appetite; desire for nourishment — food and drink; cause of hunger and thirst.

20. APPETITE FOR SOLIDS. Desire for solid food; hunger; ability to relish food.

21. APPETITE FOR LIQUIDS. Desire for water and liquid food; thirst.

ACQUISITIVENESS. Love of acquiring, possessing, saving, and hoarding.

22. HOARDING. Love of possessing and hoarding; a prompter to stinginess and selfishness.

23. ECONOMY. Ability to make small means answer great and numerous ends.

24. ACCUMULATION. Love of accumulating; a prompter to industry and thrift.

SECRETIVENESS. Desire and ability to secrete, conceal, &c.; cunning; policy; fondness for intrigue and stratagem.

25. EVASION. Ability to evade, excuse, get out of difficulty, &c.

26. RESERVE. Inclination to wait until sure of the object; ability to keep dark.

27. POLICY. Management; the ability to make every thing turn to good account.

CAUTIOUSNESS. Carefulness; restraint; anxiety; fear; provision against danger.

28. TIMIDITY. Suspicion; fear; inclination to make false alarms; cowardice.

29. RESTRAINT. Hesitancy; guardedness; inclination to compromise and modify.

30. PRUDENCE. Discretion; provision against danger.

APPROBATIVENESS. Sense of character; ambition; love of popularity, fame, notoriety, and display; solicitude, &c.

31. EMULATION. Desire to excel; rivalry; love of competition; desire to win.

32. SOLICITUDE. Anxiety as to results; realization of responsibility.

33. DISPLAY. Affability; appreciation of etiquette; love of display; sensitiveness.

34. SENSE OF CHARACTER. Ambition; desire for reputation, position, and influence.

SELF-ESTEEM. Self-respect; manliness; love of liberty; desire to lead; dignity, &c.

35. INDEPENDENCE. Dislike of dictation and restraint; love of liberty; asks no favors.

36. DIGNITY. Self-respect; manliness; weight of character.

37. SELF-CONFIDENCE. Self-satisfaction; pride; desire to be master; the *Ego* of human nature.

FIRMNESS. Power of will; perseverance; stability and fixedness of character.

38. WILL. A positive determination to have one's own way; dislike of being either coaxed, urged, or driven.

39. PERSEVERENCE. The quality that holds on and struggles against difficulties until the object is accomplished.

40. DECISION. Promptness of decision; inclination to decide hastily.

CONSCIENTIOUSNESS. Innate sense of justice and accountability; love of truth; honesty.

41. CIRCUMSPECTION. Sense of propriety in expression and conduct.

42. FAITHFULNESS. Exactness; sense of obligation; disposition to rigidly adhere to the contract and promise.

43. **JUSTICE.** Desire to reward the right and punish the wrong ; desire to be just ; sense of guilt.

**HOPE.** Anticipation ; expectation of present and future success and happiness ; retrospection.

44. **RETROSPECTION.** Delight in reviewing the past, its hopes and associations.

45. **HOPE PRESENT.** Enterprise ; faith in present effort, and immediate success and happiness.

46. **HOPE FUTURE.** Religious hope ; sense of immortality ; faith in future success and happiness.

**MARVELLOUSNESS.** Appreciation of the spiritual ; credulity ; inclination to receive and desire to examine new developments ; favors a liberal construction ; belief in the supernatural.

47. **WONDER.** Love of the wonderful ; belief in the supernatural.

48. **CREDULITY.** Inclination to receive and desire to examine the new and curious ; believes without proof.

49. **SPIRITUALITY.** Intuitive appreciation of the spiritual, independent of creeds, forms, and theories.

**VENERATION.** The feeling which recognizes, worships, and adores a Supreme Being ; innate conviction of a superintending Providence ; sense of the sacred ; deference for superiors ; and respect for persons, opinions, and established institutions.

50. **ANTIQUITY.** Respect for old persons, ancient things, past associations, &c.

51. **ADORATION.** The feeling which recognizes, adores, and worships a Supreme Being ; regard for the sacred ; conviction of a superintending Providence.

52. **DEFERENCE.** Innate feeling of deference for persons, opinions, superiors, position, precedent, &c.

**BENEVOLENCE.** Desire to see and make sentient beings happy ; willingness to sacrifice for this end ; kindness ; sympathy for distress ; generosity.

53. **SYMPATHY.** Appreciation of suffering and distress.



54. **LIBERALITY.** Desire to do good ; willingness to sacrifice for the good of persons or causes.

55. **KINDNESS.** Inclination to perform personal acts of kindness.

**CONSTRUCTIVENESS.** Mechanical dexterity and ingenuity ; desire and ability to use tools, build, invent, employ machinery, &c.

56. **CONSTRUCTION.** Ingenuity ; inclination and ability to use tools, build, &c.

57. **INVENTION.** Ability to discover and apply mechanical principles, employ machinery, &c.

**IDEALITY.** Imagination ; taste ; fancy ; love of perfection, poetry, polite literature, oratory, the beautiful in nature and art, &c.

58. **REFINEMENT.** Delicacy, purity and chastity of feeling and sentiment.

59. **PERFECTION.** Appreciation of the beautiful and perfect in nature and art ; love of poetry, oratory, &c.

**SUBLIMITY.** Conception of grandeur ; love of contemplating the vast and magnificent in nature and art ; the wild and terrific ; enthusiasm ; tendency to exaggerate.

60. **ENTHUSIASM.** Love of excitement ; of the wild, terrific, and extravagant.

61. **GRANDEUR.** Appreciation of the sublime, vast, and magnificent in nature and art.

**IMITATION.** Disposition and ability to pattern, copy, imitate, mimic, gesticulate, &c.

62. **GESTURE.** Inclination and ability to represent or enforce by action.

63. **MIMICRY.** Desire and ability to assume character, mimic, &c.

64. IMITATION. Ability and disposition to pattern and copy.

MIRTHFULNESS. Original wit; innate sense of the absurd and ludicrous; the fun-making, joking, ridiculing disposition; gayety, humor, &c.

65. GAYETY. The fun-making and joking disposition; cheerfulness; hilarity.

66. WIT. Sense of the ludicrous and absurd; inclination and ability to ridicule; original wit; perception of the incongruous in thoughts, ideas, &c.

INDIVIDUALITY. Observing and individualizing power and desire; curiosity to see and know; disposition to specify; ability to see many things at once, and, at the same time, to distinguish accurately each from all the rest.

67. OBSERVATION. The desire to see; power of observation.

68. INDIVIDUALITY. The inclination and power to individualize; to specify; and to demonstrate by showing.

69. FORM. Cognizance and recollection of shape or configuration.

70. SIZE. Cognizance and knowledge of relative magnitude, bulk, &c.

71. WEIGHT. Intuitive perception and application of the principles of specific gravity, projectile forces, momentum, balancing, and resistance.

72. COLOR. Perception and recollection of colors, hues, tints, &c.

ORDER. System; arrangement; a place for things.

73. PRECISION. Neatness; desire to have a place for every thing.

74. SYSTEM. Arrangement; acting by rule and method in every thing.

75. NUMBER. Intuitive perception of the relations of numbers ; ability to reckon figures in the head ; numerical computation.

76. LOCALITY. Cognizance and recollection of relative position, rocks, and geography of places, &c. ; desire to travel, see the world, &c.

EVENTUALITY. Recollection of actions, phenomena, occurrences, what has taken place, circumstantial and historical facts.

77. EVENTUALITY. Memory of *disconnected* facts, events, &c.

78. ASSOCIATION. Memory of facts, events, &c., *by association*.

TIME. Cognizance and recollection of succession, the lapse of time, how long ago things occurred ; measure in verse, music, &c.

79. MEASURE. Rhythm ; time in verse, music, &c.

80. TIME. Cognizance and recollection of the lapse of time ; how long ago things occurred, &c.

TUNE. Tone ; sense of melody and musical harmony ; ability to learn tunes and detect chord and discord by ear ; propensity to sing.

81. MODULATION. Ability to modulate the voice in speaking, reading, or singing ; innate sense of emphasis and pronunciation ; ability to distinguish differences in sounds.

82. TUNE. Sense of melody and musical harmony ; ability to learn and remember tunes by ear ; propensity to sing.

83. CHRONOLOGY. Memory of dates, figures, and mathematical calculations generally ; love of and capacity for the study of chronology.

LANGUAGE. Power of expressing ideas, feelings, &c., by means of words, signs, &c. ; verbal memory ; desire and ability to talk.

84. LANGUAGE. Power of expressing ideas, feelings, &c., by means of language.

85. VERBAL MEMORY. Ability to commit to memory and repeat language ; ability to express thought and feeling by *signs*.

CAUSALITY. Cognizance of the relations of cause and effect, and

ability to apply them, or to adapt means to ends; power of reasoning, drawing inferences from premises, discovering first principles, &c.; philosophizing talent.

86. **CONTRIVANCE.** Ability to adapt means to ends; contrivance and ingenuity in planning; designing ability.

87. **CAUSALITY.** Power of reasoning, drawing inferences from premises, discovering first principles, philosophizing.

**COMPARISON.** Perception of analogies, resemblances, differences; ability to compare, illustrate, criticise, classify, generalize, &c.

88. **COMPARISON.** Power of reasoning by illustration and comparison.

89. **CRITICISM.** Power of discrimination and analysis; inclination to criticise and make nice distinctions.

90. **INTUITION.** Intuitive perception of character, with or without acquaintance.

**SUAVITIVENESS.** Inclination and ability to be persuasive, agreeable, pleasant, and winning; youthfulness; ability to make a favorable impression on first acquaintance.

91. **BLANDNESS.** Pleasantry, agreeableness, youthfulness.

92. **PERSUASION.** Ability to persuade, interest, entice, &c.

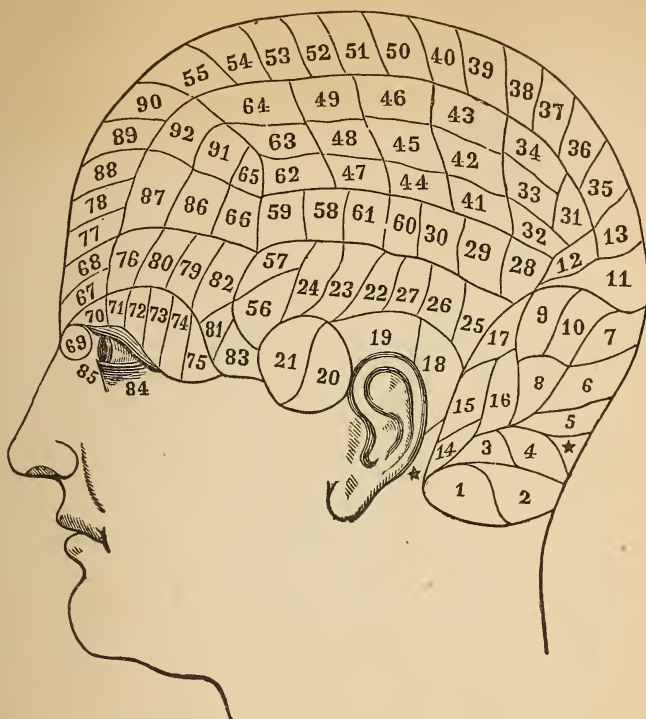


PERFECT MALE AND FEMALE HEADS.



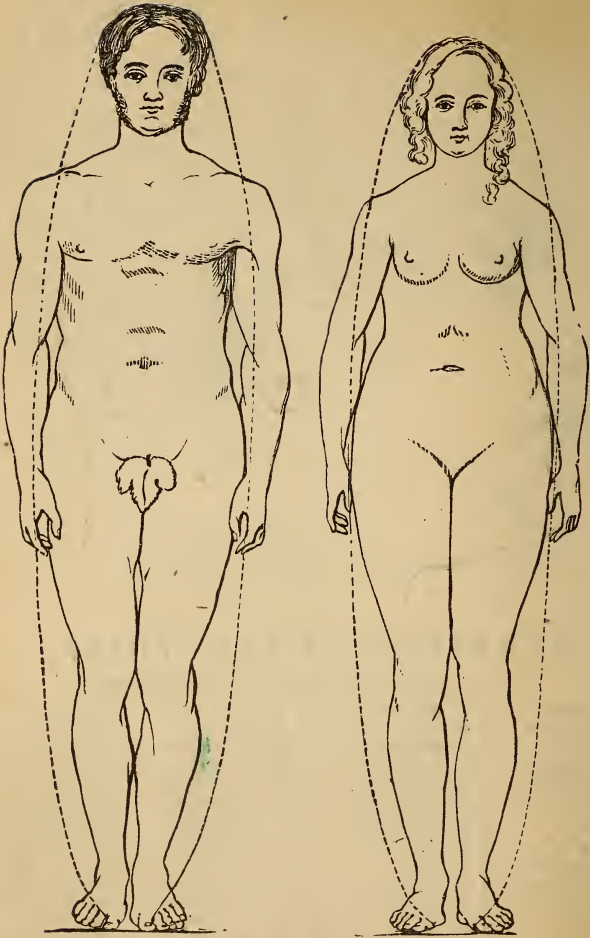
### NUMBERING AND DEFINITION OF THE ORGANS.

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| <p>1. AMATIVENESS, Sexual and connubial love.</p> <p>2. PHILOPROGENITIVENESS, Parental love.</p> <p>3. ADHESIVENESS, Friendship, sociability.</p> <p>A. UNION FOR LIFE, love of one only.</p> <p>4. INHABITIVENESS, Love of home.</p> <p>5. CONTINUITY, One thing at a time.</p> <p>6. COMBATIVENESS, Resistance, defence.</p> <p>7. DESTRUCTIVENESS, Executiveness, force.</p> <p>8. ALIMENTIVENESS, Appetite, hunger.</p> <p>9. ACQUISITIVENESS, Accumulation.</p> <p>10. SECRETIVENESS, Policy, management.</p> <p>11. CAUTIOUSNESS, Prudence, provision.</p> <p>12. APPROBATIVENESS, Ambition, display.</p> <p>13. SELF-ESTEEM, Self-respect, dignity.</p> <p>14. FIRMNESS, Decision, perseverance.</p> <p>15. CONSCIENTIENESS, Justice, equity.</p> <p>16. HOPE, Expectation, enterprise.</p> <p>17. SPIRITUALITY, Intuition, spiritual reverry.</p> <p>18. VENERATION, Devotion, respect.</p> <p>19. BENEVOLENCE, Kindness, goodness.</p> <p>20. CONSTRUCTIVENESS, Mechanical ingenuity.</p> | <p>21. IDEALITY, Refinement, taste, purity.</p> <p>B. SUBLIMITY, Love of grandeur.</p> <p>22. IMITATION, Copying, patterning.</p> <p>23. MIRTHFULNESS, Jocseness, wit, fun.</p> <p>24. INDIVIDUALITY, Observation.</p> <p>25. FORM, Recollection of shape.</p> <p>26. SIZE, Measuring by the eye.</p> <p>27. WEIGHT, Balancing, climbing.</p> <p>28. COLOR, Judgment of colors.</p> <p>29. ORDER, Method, system, arrangement.</p> <p>30. CALCULATION, Mental arithmetic.</p> <p>31. LOCALITY, Recollection of places.</p> <p>32. EVENTUALITY, Memory of facts.</p> <p>33. TIME, Cognizance of duration.</p> <p>34. TUNE, MUSIC, Melody by ear.</p> <p>35. LANGUAGE, Expression of ideas.</p> <p>36. CAUSALITY, Applying causes to effects.</p> <p>37. COMPARISON, Inductive reasoning.</p> <p>C. HUMAN NATURE, perception of motives</p> <p>D. AGREEABLENESS, Pleasantness, suavity.</p> |
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## NUMBERING OF THE ORGANS, IN ACCORDANCE WITH LATE DISCOVERIES.

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| <p>1. SEXUAL LOVE.<br/>2. CONNUBIAL LOVE.<br/>3. DUALITY.<br/>4. UNION FOR LIFE.<br/>5. LOVE OF PETS.<br/>6. LOVE OF CHILDREN.<br/>7. PARENTAL LOVE.<br/>8. SOCIALITY.<br/>9. FRIENDSHIP.<br/>10. LOVE OF FAMILY.<br/>11. INHABITIVENESS.<br/>12. CONNECTEDNESS.<br/>13. APPLICATION.<br/>14. VITATIVENESS.<br/>15. DEFENCE.<br/>16. DEFIANCE.<br/>17. COURAGE.<br/>18. EXTERMINATION.<br/>19. EXECUTIVENESS.<br/>20. APPETITE FOR SOLIDS.<br/>21. APPETITE FOR LIQUIDS.<br/>22. HOARDING.<br/>23. ECONOMY.</p> | <p>24. ACCUMULATION.<br/>25. EVASION.<br/>26. RESERVE.<br/>27. POLICY.<br/>28. TIMIDITY.<br/>29. RESTRAINT.<br/>30. PRUDENCE.<br/>31. EMULATION.<br/>32. SOLICITUDE.<br/>33. DISPLAY.<br/>34. AMBITION.<br/>35. INDEPENDENCE.<br/>36. DIGNITY.<br/>37. SELF-CONFIDENCE.<br/>38. WILL.<br/>39. PERSEVERANCE.<br/>40. DECISION.<br/>41. CIRCUMSPECTION.<br/>42. FAITHFULNESS.<br/>43. JUSTICE.<br/>44. RETROSPECTION.<br/>45. HOPE PRESENT.<br/>46. HOPE FUTURE.</p> | <p>47. WONDER.<br/>48. CREDULITY.<br/>49. SPIRITUALITY.<br/>50. ANTIQUITY.<br/>51. ADORATION.<br/>52. DEFERENCE.<br/>53. SYMPATHY.<br/>54. LIBERALITY.<br/>55. KINDNESS.<br/>56. CONSTRUCTION.<br/>57. INVENTION.<br/>58. REFINEMENT.<br/>59. PERFECTION.<br/>60. ENTHUSIASM.<br/>61. GRANDEUR.<br/>62. GESTURE.<br/>63. MIMICRY.<br/>64. IMITATION.<br/>65. MIRTH.<br/>66. WIT.<br/>67. OBSERVATION.<br/>68. INDIVIDUALITY.<br/>69. FORM.</p> | <p>70. SIZE.<br/>71. WEIGHT.<br/>72. COLOR.<br/>73. PRECISION.<br/>74. SYSTEM.<br/>75. NUMBER.<br/>76. LOCALITY.<br/>77. EVENTUALITY.<br/>78. ASSOCIATION.<br/>79. MEASURE.<br/>80. TIME.<br/>81. MODULATION.<br/>82. TUNE.<br/>83. CHRONOLOGY.<br/>84. LANGUAGE.<br/>85. VERBAL MEMORY.<br/>86. CONTRIVANCE.<br/>87. CAUSALITY.<br/>88. COMPARISON.<br/>89. CRITICISM.<br/>90. INTUITION.<br/>91. BLANDNESS.<br/>92. PERSUASION.</p> |
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